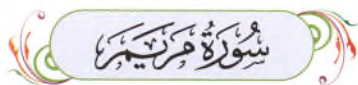


109. Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid." 110. Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God – i.e. Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

قُلْ	لَوْ كَانَ الْبَحْرُ	مِدَادًا	لِكَلِمَاتِ	رَبِّي
say	if the sea were	ink	for (the) Words	(of) my Lord
لَفِدَ الْبَحْرُ		قَبْلَ أَنْ نَفَدَ		كَلِمَاتُ
surely the sea would be exhausted		before [that] would be exhausted		(the) Words
رَبِّي	وَلَوْ جِئْنَا	بِمِثْلِهِ	مَدَدًا ﴿١٠٩﴾	قُلْ إِنَّمَا أَنَا
(of) my Lord	even if We brought	like it	for (its) aid	say only I am
مِثْلُكُمْ	يُوحَىٰ إِلَىٰ	أَنَّمَا إِلَهُكُمُ		إِلَهُ ۖ وَاحِدٌ
like you	(it) has been revealed to me	that your God		(is) God
فَمَنْ كَانَ	يَرْجُوا لِقَاءَ	رَبِّهِ	فَلْيَعْمَلْ عَمَلًا	
so whoever [was]	hopes (for the) Meeting (with)	his Lord	let him do deed	
صَالِحًا	وَلَا يُشْرِكْ	بِعِبَادَةِ	رَبِّهِ	أَحَدًا ﴿١١٠﴾
righteous	and associate not (as a partner)	in (the) worship	(of) his Lord	anyone



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيْعَصَ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ، زَكَرِيَّا ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُ، نِدَاءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾

Sūrah Maryam (Mary) 19

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Kāf-Hā-Yā- 'Aīn-Sād. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyā (Zechariah). 3. When he called out to his Lord (Allāh) a call in secret. 4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord! 5. "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

الْزَكِيَّةُ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
عَبْدَهُ،	رَبِّكَ	رَحْمَتِ	ذِكْرُ	كَهَيْعَصَ ﴿١﴾	
(to) His slave	(of) your Lord	(of the) mercy	a mention	Kaf-Ha-Ya-Ain-Sad	
خَفِيًّا ﴿٢﴾	نِدَاءً	رَبِّهِ،	إِذْ نَادَى	زَكَرِيَّا ﴿٣﴾	
(in) secret	a call	(to) his Lord (Allah)	when he called out	Zechariah	
وَأَشْتَغَلَ الرَّأْسُ	مَنِي	وَهَنَ الْعَظْمُ	إِنِّي	قَالَ رَبِّ	
and head has turned	of me	bones have grown feeble	indeed I	he said O my Lord	
شَقِيًّا ﴿٤﴾	رَبِّ	بِدُعَائِكَ	وَلَمْ أَكُنْ	شَيْبًا	
unblest	O my Lord	in (my) invocation (to) You	and I have not been	grey (hair)	
عَاقِرًا	وَكَاثِبِ أَمْرَاتِي	مِنْ وَرَائِي	الْمَوْلَى	وَإِنِّي خِفْتُ	
barren	and my wife is	after me	(my) relatives	and verily I fear	
وَلِيًّا ﴿٥﴾		مِنْ لَدُنْكَ	لِي	فَهَبْ	
an heir		from Yourself	me	so give	

بِرَّثِي وَيَرِثُ مِنْ عَالٍ يَعْقُوبَ وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ
 اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ إِنِّي يَكُونُ لِي غُلَامٌ وَكَانَتْ
 أَمْرَاتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ

هَٰئِنِ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٦﴾

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qūb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth). And make him, my Lord, one with whom You are Well-Pleased!" 7. (Allāh said:) "O Zakariyyā (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyā (John). We have given that name to none before (him)." 8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age." 9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

يَرِثُنِي	وَيَرِثُ	مِنْ عَالٍ	يَعْقُوبُ
who shall inherit me	and inherit	from (the) family	(of) Jacob (Ya'qūb)
وَأَجْعَلُهُ	رَبِّ	رَضِيًّا ﴿٦﴾	يَزَكَرِيَّا
and make him	my Lord	satisfied, pleased	O Zechariah
نَبَشْرًا	بِعَلْمٍ	أَسْمُهُ	يَحْيَى
give you the glad tidings	of a son	his name	(will be) Yahya (John)
لَهُ	مِنْ قَبْلُ	سَمِيًّا ﴿٧﴾	قَالَ رَبِّ
[for] him	before	(that) name	he said my Lord
وَكَاثِبِ أَمْرَاتِي	عَاقِرًا	وَقَدْ بَلَغْتُ	مِنْ الْكِبَرِ
while my wife is	barren	and indeed I have reached	[from] old age
قَالَ	كَذَٰلِكَ	قَالَ رَبُّكَ	هُوَ
He said	so	your Lord says (said)	it
		مِنْ قَبْلُ	وَلَمْ تَكُ شَيْئًا ﴿٩﴾
		before	and certainly I have created you
			when you were not anything

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾
فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَحْيَى خُذِ
الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

10. [Zakariyyā (Zechariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak to mankind for three nights, though having no bodily defect." 11. Then he came out to his people from Al-Mihrāb (a praying place or a private room) and he told them by signs to glorify Allāh's Praises in the morning and in the afternoon. 12. (It was said to his son:) "O Yahyā (John)! Hold fast the Scripture [the Taurāt (Torah)]." And We gave him wisdom while yet a child.

قَالَ رَبِّ	أَجْعَلْ لِّي	آيَةً	قَالَ ءَايَتُكَ
he (Zechariah) said my Lord	appoint (make) for me	a sign	He said your sign
أَلَّا تُكَلِّمَ النَّاسَ	ثَلَاثَ	لَيَالٍ سَوِيًّا	فَخَرَجَ
(is) that you shall not speak unto mankind	(for) three	nights together	so he came out
عَلَى قَوْمِهِ	مِنَ الْمِحْرَابِ	فَأَوْحَى	إِلَيْهِمْ
to his people	from the praying place or private room	then he told by signs	them
أَنْ سَبِّحُوا	بُكْرَةً	وَعَشِيًّا	يَنْحِي
to glorify (Allah)	(in) the morning	and (in) the afternoon (night)	O Yahya (John)
خُذِ الْكِتَابَ	بِقُوَّةٍ	وَعَاتِنَهُ	الْحُكْمَ
hold the Scripture	with strength	and We gave him	wisdom
		(while he was) a child	

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ۚ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ۚ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۚ وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۖ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۖ

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyā (John)] and he was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents). 15. And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! 16. And mention in the Book (the Qur'ān, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen (to screen herself)

from them; then We sent to her Our *Ruh* [angel Jibrāil (Gabriel)], and he appeared before her in the form of a man in all respects.

وَحَنَانًا	مِّن لَّدُنَّا	وَزَكَاةً	وَكَانَ تَقِيًّا ﴿١٧﴾
and compassion	from Us	and (made him) pure (from sins)	and he was righteous
وَبَرًّا	بِوَالِدَيْهِ	وَلَمْ يَكُنْ جَبَّارًا	عَصِيًّا ﴿١٨﴾
and dutiful	to his parents	and he was not arrogant	(and) disobedient
عَلَيْهِ	يَوْمَ وُلِدَ	وَيَوْمَ يَمُوتُ	وَيَوْمَ
on him	(the) day he was born	and (the) day he dies	and (the) day
يُبْعَثُ حَيًّا ﴿١٩﴾	وَأُذْكَرُ	فِي الْكِتَابِ	
he will be raised up to life (again)	and mention	in the Book (the Quran)	
مَرِيَمَ	إِذْ أَنْتَبَذَتْ	مِنْ أَهْلِهَا	مَكَانًا
(the story of) Mary	when she withdrew (in seclusion)	from her family	(to) a place
شَرِيفًا ﴿٢٠﴾	فَاتَّخَذَتْ	مِنْ دُونِهِمْ	جِجَابًا
facing east	then she took	from them	a screen
رُوحَنَا	فَتَمَثَّلَ	لَهَا	بَشَرًا
Our Spirit (Gabriel)	and he appeared	before her	(as) a man
			(in) all respects (sound)

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيِّئٍ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

18. She said: "Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh." 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?" 21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allāh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed (by Allāh).'"

قَالَتْ إِنِّي	أَعُوذُ بِالرَّحْمَنِ			مِنْكَ
she said verily I	seek refuge with the Most Gracious (Allah)			from you
إِنْ كُنْتَ تَقِيًّا	قَالَ إِنَّمَا أَنَا	رَسُولُ	رَبِّكَ	
if you fear (Allah)	he said I am only	a messenger (angel)	(from) your Lord	
لَا هَبَ لَكَ	عُلَمًا	زَكِيًّا	قَالَتْ	أَنَّى
to you that I give	a son	righteous	she said	how
وَلَمْ يَمَسِّنِي	بَشَرٌ	وَلَمْ أَكُ بَغِيًّا	قَالَ	كَذَلِكَ
when has not touched me	man	nor I am unchaste	he said	so
قَالَ رَبُّكَ	هُوَ عَلَىٰ	هَيِّنٌ	وَلِنَجْعَلَهُ	ءَايَةً
your Lord said	for Me that	(is) easy	and so that We shall appoint him	(as) a sign
لِلنَّاسِ	وَرَحْمَةً	مِّنَّا	وَكَانَ أَمْرًا	مَّقْضِيًّا
to mankind	and a mercy	from Us	and it is a matter	decreed (by Allah)

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٣﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٤﴾ فَدَادَ نَهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٥﴾ وَهَرَىٰ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٦﴾

22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). 23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" 24. Then [the babe 'Isā (Jesus) or Jibrāil (Gabriel)] cried to her from below her, saying: "Grieve not: your Lord has provided a water stream under you. 25. " And shake the trunk of the date palm towards you, it will let fall fresh ripe dates upon you."

فَحَمَلَتْهُ	فَانْتَبَذَتْ	بِهِ	مَكَانًا	قَصِيًّا
so she conceived him	and she withdrew	with him	(to) a place	far
فَأَجَاءَهَا	الْمَخَاضُ	إِلَىٰ جِذْعِ	النَّخْلَةِ	
and drove her	the labour pains	to (the) trunk	(of) a date palm	

قَالَتْ	يَلَيْتَنِي مِتُّ	قَبْلَ	هَذَا	وَكُنْتُ نَسِيًّا
she said	oh would that I had died	before	this	and I had been forgotten
مِّنْ سِيًّا	فَنَادَاهَا	مِنْ تَحْتِهَا	أَلَا تَحْزَنِي	
out of sight	so he (Gabriel) called unto her	from below her	that grieve not	
قَدْ جَعَلَ رَبُّكَ	تَحْتِكَ	سَرِيًّا	وَهَزَى	إِلَيْكَ
indeed your Lord has provided	under you	a (water) stream	and shake	towards you
يَجْذَعُ	النَّخْلَةِ	تَسْقُطُ عَلَيْكَ	رُطْبًا	جَنِيًّا
(the) trunk	(of) date palm	it will let fall upon you	fresh date	ripe

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۖ فَآتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا لِمَ يَمْرِئُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ۖ يَأْخُذُ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوَاءً وَمَا كَانَتْ أُمُّكَ بَغِيًّا ۖ

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast to the Most Gracious (Allāh) so I shall not speak to any human being this day.'" 27. Then she brought him (the baby) to her people, carrying him. They said: "O Maryam (Mary)! Indeed you have brought a thing *Fariyy* (a mighty thing). 28. "O sister (i.e. the like) of Hārūn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَكُلِي	وَاشْرَبِي	وَقَرِّي عَيْنًا	فَإِمَّا تَرِينَ	مِنَ الْبَشَرِ	أَحَدًا
so eat	and drink	and cool (your) eyes	and if you see	from human being	anyone
فَقُولِي	إِنِّي نَذَرْتُ	لِلرَّحْمَنِ صَوْمًا			
then say	verily I have vowed	a fast unto the Most Gracious			
فَلَنْ أُكَلِّمَ الْيَوْمَ	إِنْسِيًّا	فَآتَتْ	بِهِ		
so I shall never speak today	(to any) human being	then she brought	[with] him		
قَوْمَهَا	تَحْمِلُهُ	قَالُوا لِمَ يَمْرِئُ	لَقَدْ جِئْتَ شَيْئًا		
(to) her people	carrying him	they said O Mary	indeed you have brought a thing		

فَرِيًّا ﴿٢٧﴾	يَتَأَخَّتْ	هَرُونَ	مَا كَانَ أَبُوكَ	أَمْرًا	سَوْءٍ
mighty	O sister	(of) Aaron	your father was not	a man	(of) evil
			وَمَا كَانَتْ أُمُّكَ	بَغِيًّا ﴿٢٨﴾	
			nor your mother was	an unchaste woman	

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" 30. He [Īsā (Jesus)] said: "Verily, I am a slave of Allāh, He has given me the Scripture and made me a Prophet;" 31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salāt* (prayer) and *Zakāt* (obligatory charity), as long as I live." 32. "And dutiful to my mother, and made me not arrogant, unblest. 33. "And *Salām* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

فَأَشَارَتْ	إِلَيْهِ	قَالُوا	كَيْفَ نُكَلِّمُ	مَنْ كَانَ	فِي الْمَهْدِ
then she pointed	to him	they said	how can we talk	(to one) who is	in the cradle
صَبِيًّا ﴿٢٩﴾	قَالَ إِنِّي	عَبْدُ اللَّهِ	ءَاتَنِي	الْكِتَابَ	
a child	he (Jesus) said verily I am	a slave (of) Allah	He gave me	the Scripture	
وَجَعَلَنِي	نَبِيًّا ﴿٣٠﴾	وَجَعَلَنِي	مُبَارَكًا	أَيْنَ مَا كُنْتُ	
and made me	a Prophet	and He has made me	blessed	wheresoever I be	
وَأَوْصَانِي	بِالصَّلَاةِ	وَالزَّكَاةِ	مَا دُمْتُ حَيًّا ﴿٣١﴾	وَبَرًّا	
and enjoined on me	the prayer	and Zakat	as long as I am alive	and dutiful	
بِوَالِدَتِي	وَلَمْ يَجْعَلْنِي	جَبَّارًا	شَقِيًّا ﴿٣٢﴾	وَالسَّلَامُ	عَلَيَّ
to my mother	and made me not	arrogant	unblest	and peace (be)	upon me
يَوْمَ وُلِدْتُ	وَيَوْمَ أَمُوتُ	وَيَوْمَ	أُبْعَثُ حَيًّا ﴿٣٣﴾		
(the) day I was born	and (the) day I die	and (the) day	I shall be raised alive		

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾ فَأَخْلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

34. Such is 'Īsā (Jesus), son of Maryam (Mary). (It is) a statement of truth about which they doubt (or dispute). 35. It befits not (the Majesty of) Allāh that He should beget a son [this refers to the slander of Christians against Allāh, by saying that 'Īsā (Jesus) is the son of Allāh]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" and it is. 36. ['Īsā (Jesus) said:] "And verily, Allāh is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allāh's religion of Islāmīc Monotheism which He did ordain for all of His Prophets)." 37. Then the sects differed [i.e. the Christians about 'Īsā (Jesus) ﷺ], so woe to the disbelievers [those who gave false witness by saying that 'Īsā (Jesus) is the son of Allāh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

ذَٰلِكَ	عِيسَى	ابْنُ	مَرْيَمَ	قَوْلَ	الْحَقِّ	الَّذِي
such	(is) Jesus	(the) son	(of) Mary	a statement	(of) truth	that which
فِيهِ يَمْتَرُونَ ﴿٣٤﴾	مَا كَانَ	لِلَّهِ	أَنْ يَتَّخِذَ	مِنْ وَلَدٍ	سُبْحَنَهُ ۚ	
they dispute in it	(it) is not	for Allah	that He should take	any son	Glorified is He	
إِذَا	قَضَىٰ أَمْرًا	فَإِنَّمَا	يَقُولُ لَهُ	كُنْ	فَيَكُونُ ﴿٣٥﴾	
when	He decrees an affair (a thing)	then only	He says to it	be	and it becomes	
وَإِنَّ اللَّهَ	رَبِّي	وَرَبُّكُمْ	فَاعْبُدُوهُ ۚ	هَذَا	صِرَاطٌ	
and verily Allah	(is) my Lord	and your Lord	so worship Him	this	(is) a Path	
مُسْتَقِيمٌ ﴿٣٦﴾	فَأَخْلَفَ الْأَحْزَابُ	مِنْ بَيْنِهِمْ	قَوْلٌ	لِلَّذِينَ كَفَرُوا	مِنْ مَّشْهَدٍ	يَوْمٍ عَظِيمٍ ﴿٣٧﴾
Straight	then the sects differed	from among themselves	so woe	to those who disbelieve	from (the) Meeting (witness)	(of) a Day

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ

إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٨﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٣٩﴾
وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤٠﴾

38. How clearly will they (polytheists and disbelievers in the Oneness of Allāh) see and hear, the Day when they will appear before Us! But the *Zālimūn* (polytheists and wrongdoers) today are in plain error. 39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. 40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, 41. And mention in the Book (the Qur'ān) Ibrāhīm (Abraham). Verily, he was a man of truth, a Prophet.

يَأْتُونَنَا	يَوْمَ	وَأَبْصُرَ	يَوْمَ	أَسْمِعَ
they will come to Us	(the) Day (when)	and see	they	how [clearly] will hear
يَوْمَ	وَأَنْذِرْهُمْ	مُبِينٍ	فِي ضَلَالٍ	لَكِنَّ الظَّالِمُونَ
(of the) Day	and warn them	plain	(are) in error	but the wrongdoers
فِي غَفْلَةٍ	وَهُمْ	قُضِيَ الْأَمْرُ	إِذْ	الْحَسْرَةِ
(are) in unawareness	while they	the case has been decided	when	(of) regrets
وَمَنْ	نَرِثُ الْأَرْضَ	نَحْنُ	إِنَّا	لَا يُؤْمِنُونَ
and whatsoever	will inherit the earth	[We]	verily We	believe not
وَالَّذِينَ	فِي الْكِتَابِ	وَأَذْكُرْ	وَالَّذِينَ	عَلَيْهَا
Abraham	in the Book	and mention	and to Us they shall be returned	(is) on it
	نَبِيًّا	صِدِّيقًا	إِنَّهُ كَانَ	
	Prophet	a truthful	verily he was	

إِذْ قَالَ لِأَبِيهِ يَأْتَبَتْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤١﴾ يَأْتَبَتْ إِنْ قَدْ جَاءَ مِنْكَ الْعِلْمُ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٢﴾ يَأْتَبَتْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٣﴾ يَأْتَبَتْ إِنْ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٤﴾

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? 43. "O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a Straight Path. 44. "O my father! Worship not *Shaitān* (Satan). Verily, *Shaitān* (Satan) has been a rebel against the Most Gracious (Allāh). 45. "O my father! Verily, I fear lest torment from the Most Gracious (Allāh) should overtake you, so that you become a companion of *Shaitān* (Satan) (in the Hell-fire)."

إِذْ	قَالَ لِأَبِيهِ	يَتَّابِتْ	لِمَ تَعْبُدُ	مَا لَا يَسْمَعُ
when	he said to his father	O my father	why (do) you worship	that which hears not
وَلَا يُبْصِرُ	وَلَا يُغْنِي	عَنْكَ	شَيْئًا	يَتَّابِتْ
nor sees	and can not avail	[from] you	anything	O my father
قَدْ جَاءَنِي	مِنْ الْعِلْمِ	مَا	لَمْ يَأْتِكَ	فَاتَّبِعْنِي
surely come to me	of the knowledge	that which	come not to you	so follow me
أَهْدِكَ	صِرَاطًا	سَوِيًّا	يَتَّابِتْ	لَا تَعْبُدِ الشَّيْطَانَ
I will guide you	(to) the Path	Straight	O my father	worship not Satan
إِنَّ الشَّيْطَانَ	كَانَ لِلرَّحْمَنِ عَصِيًّا	يَتَّابِتْ	إِنِّي أَخَافُ	
verily Satan	had been a rebel against the Most Gracious	O my father	verily I fear	
أَنْ يَمَسَّكَ	عَذَابٌ	مِنَ الرَّحْمَنِ	فَتَكُونُ	
lest should touch you	a torment	from the Most Gracious	so you become	
	لِلشَّيْطَانِ	وَلِيًّا		
	of Satan	a companion		

قَالَ أَرَأَيْتَ أَنْتَ عَنْ إِلَهِتِي يَتَابِرْهُمْ لِيْن لَمْ تَنْتَه لَأَرْجُمَنَّكَ وَأَهْجُرْنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلِّمْ عَلَيَّكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

46. He (the father) said: "Do you reject my gods, O Ibrāhīm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I

punish you)." 47. Ibrāhīm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious. 48. "And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

قَالَ	أَرَاغِبُ	أَنْتَ	عَنْ ءَالِهَتِي	يَا إِبْرَاهِيمُ	لِنْ	لَمْ تَنْتَهُ
he said	(do) reject?	you	[from] my gods	O Abraham	if	you stop not (this)
لَأَرْجُمَنَّكَ	وَأَهْجُرَنِي	مَلِيًّا	قَالَ			
indeed I will stone you	so get away from me	(for) a long time	he (Abraham) said			
سَلَامٌ	عَلَيْكَ	سَأَسْتَغْفِرُ	لَكَ	رَبِّي	إِنَّهُ كَانَ	
peace (be)	on you	I will ask forgiveness	for you	(of) my Lord	verily He is	
بِي	حَفِيًّا	وَأَعْتَزُّكُمْ	وَمَا تَدْعُونَ			
unto me	Ever Most Gracious	and I shall turn away from you	and what you invoke			
مِنْ دُونِ اللَّهِ	وَادْعُوا رَبِّي	عَسَى	أَلَّا أَكُونَ			
besides Allah	and I shall call on my Lord	maybe	that I shall not be			
	بِدُعَائِي	رَبِّي	شَقِيًّا			
	in (my) invocation	(to) my Lord	unblest			

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ۖ وَوَهَبْنَا لَهُم مِّن رَّحْمِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۖ وَادَّكُرْنَا فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ۖ وَنَذَيْنَاهُ مِنَ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۖ

49. So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq (Isaac) and Ya' qūb (Jacob), and each one of them We made a Prophet. 50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise). 51. And mention in the Book (this Qur'ān) Mūsā (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mūsā (Moses)].

فَلَمَّا	أَعْتَرَهُمْ	وَمَا يَعْبُدُونَ	مِنْ دُونِ اللَّهِ
so when	he turned away from them	and what they worship	besides Allah
وَهَبْنَا لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	وَكُلًّا
We granted [to] him	Isaac	and Jacob	and each one (of them)
جَعَلْنَا نَبِيًّا ﴿١٤﴾	وَوَهَبْنَا	هُمْ	مِنْ رَحْمَتِنَا
We made a Prophet	and We gave	[to] them	of Our Mercy
وَجَعَلْنَا	وَأَذْكُرْ	عَلِيًّا ﴿١٥﴾	لِسَانَ
We made	and mention	honour [high]	tongues
فِي الْكِتَابِ	مُوسَىٰ	إِنَّهُ كَانَ	مُخْلَصًا
in the Book (the Quran)	Moses	verily he was	chosen
نَبِيًّا ﴿١٦﴾	وَنَذَيْنَهُ	مِنْ جَانِبِ	الْأَيْمَنِ
a Prophet	and We called him	from (the) side	the right
	وَقَرَّبْنَاهُ	نَحِيًّا ﴿١٧﴾	
	and We made him draw near	(for) a talk (with him)	

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿١٤﴾ وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿١٥﴾ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿١٦﴾ وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿١٧﴾

53. And We granted him his brother Hārūn (Aaron), (also) a Prophet, out of Our Mercy. 54. And mention in the Book (the Qur'an) Ismā'il (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. 55. And he used to enjoin on his family and his people As-Salāt (the prayers) and the Zakāt (obligatory charity), and his Lord was pleased with him. 56. And mention in the Book (the Qur'an) Idrīs. Verily, he was a man of truth, (and) a Prophet.

وَوَهَبْنَا	لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ	هَارُونَ	نَبِيًّا ﴿١٤﴾
and We bestowed	to him	from Our Mercy	his brother	Aaron	a Prophet
وَأَذْكُرْ	فِي الْكِتَابِ	إِسْمَاعِيلَ	إِنَّهُ كَانَ	صَادِقَ	الْوَعْدِ
and mention	in the Book (the Qur'an)	Ishmael	verily he was	true	(in) promise

وَكَانَ رَسُولًا	نَبِيًّا	وَكَانَ	يَأْمُرُ أَهْلَهُ
and he was a Messenger	a Prophet	and he used to	command his family
بِالصَّلَاةِ	وَالزَّكَاةِ	وَكَانَ	عِنْدَ رَبِّهِ
the prayer	and Zakat	and was	with his Lord
فِي الْكِتَابِ	إِدْرِيسَ	إِنَّهُ كَانَ	صِدِّيقًا
in the Book	Idris	verily he was	truthful
			نَبِيًّا
			a Prophet

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذِ انْتَلَىٰ عَلَيْهِمُ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

57. And We raised him to a high station. 58. Those were they to whom Allāh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nūh (Noah), and of the offspring of Ibrāhīm (Abraham) and Isrā'el, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allāh) were recited to them, they fell down prostrate and weeping.

وَرَفَعْنَاهُ	مَكَانًا	عَلِيًّا	أُولَٰئِكَ	الَّذِينَ
and We raised him	(to) a place	high	they	(are) those whom
أَنْعَمَ اللَّهُ عَلَيْهِمْ	مِنْ النَّبِيِّينَ	مِنْ ذُرِّيَةِ	آدَمَ	
Allah bestowed unto [them]	from (among) the Prophets	of (the) offspring	(of) Adam	
وَمِمَّنْ حَمَلْنَا	مَعَ	نُوحٍ	وَمِنْ ذُرِّيَةِ	
and of (those) whom We carried (in the ship)	with	Noah	and of (the) offspring	
إِبْرَاهِيمَ	وَإِسْرَءِيلَ	وَمِمَّنْ هَدَيْنَا	وَاجْتَبَيْنَا	
(of) Abraham	and Isrā'el	and from (among those) whom We guided	and chose	
إِذَا	نُتِلَىٰ عَلَيْهِمْ	آيَاتُ الرَّحْمَنِ		
when	were recited unto them	(the) Verses (of) the Most Gracious (Allāh)		
		وَبُكِيًّا	خَرُّوا سُجَّدًا	
		and weeping	they fell down prostrating	

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴾ ٥٩ ﴿ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴾ ٦٠ ﴿ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴾ ٦١

59. Then, there has succeeded them posterity who have given up *As-Salāt* (the prayers) [i.e. made their *Salāt* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So, they will be thrown in Hell. 60. Except those who repent and believe (in the Oneness of Allāh and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught. 61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allāh) has promised to His slaves in the unseen. Verily, His Promise must come to pass.

فَخَلَفَ	مِنْ بَعْدِهِمْ	خَلَفَ	أَضَاعُوا الصَّلَاةَ	وَاتَّبَعُوا الشَّهْوَاتِ
then succeeded	after them	a posterity	who gave up the prayer	and followed lusts
فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾			إِلَّا مَنْ تَابَ	وَأَمَنَ
so soon they will meet transgression (error)			except (those) who repented	and believed
وَعَمِلَ صَالِحًا	فَأُولَٰئِكَ	يَدْخُلُونَ الْجَنَّةَ		
and worked righteousness	then such	will enter Paradise		
وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾			جَنَّاتٍ	عَدْنٍ
and they will not be wronged (in) aught (at all)			Gardens	(of) Eden
وَعَدَ الرَّحْمَنُ عِبَادَهُ.			بِالْغَيْبِ	إِنَّهُ، كَانَ
the Most Gracious has promised to His slaves			in the unseen	verily [He] is
			وَعْدُهُ.	مَأْتِيًا ﴿٦١﴾
			His Promise	(to be) fulfilled

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾ وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ، مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ

ذَٰلِكَ وَمَا كَانَ رُبُّكَ نَسِيًّا ﴿٦١﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۖ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٢﴾

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salām* (salutations of peace). And they will have therein their sustenance, morning and afternoon. 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqūn* (the pious). 64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful – 65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him.) (There is nothing like Him and He is the All-Hearer, the All-Seer.)

وَهُمْ	إِلَّا سَلَامًا	لَعَوًّا	فِيهَا	لَا يَسْمَعُونَ
and for them	but salutation of peace	vain talk	therein	they shall not hear
الْجَنَّةِ	تِلْكَ	وَعَشِيًّا	بُكْرَةً	فِيهَا
(is) Paradise	such	and afternoon/evening	morning	therein
رِزْقَهُمْ	وَعَشِيًّا	بُكْرَةً	فِيهَا	رِزْقَهُمْ
(is) their sustenance	and afternoon/evening	morning	therein	(is) their sustenance
الَّتِي	نُورِثُ مِنْ عِبَادِنَا	مَنْ كَانَ		
which	We shall give as an inheritance to Our slaves	(to those) who have been		
تَقِيًّا	وَمَا نَنْزِلُ	إِلَّا	بِأَمْرِ	رَبِّكَ
pious	and we (angels) descend not	except	by (the) Command	(of) your Lord
لَهُ	مَا	بَيْنَ أَيْدِينَا	وَمَا	خَلْفَنَا
to Him (belongs)	what	(is) before us	and what	(is) behind us
بَيْنَ	ذَٰلِكَ	وَمَا كَانَ رَبُّكَ	نَسِيًّا	رَبُّ السَّمَوَاتِ
(is) between	those (two)	and your Lord is not	forgetful	Lord (of) the heavens
وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	فَاعْبُدْهُ	وَاصْطَبِرْ
and the earth	and (all) that	(is) between them	so worship Him	and be patient

سَمِيًّا ﴿١٥﴾	لَهُ	هَلْ تَعْلَمُ	لِعِبَادَتِهِ
any similarity (co-equal)	for Him	(do) you know?	in His worship

وَيَقُولُ الْإِنْسَنُ أَءَذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ﴿١٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿١٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿١٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عُنِيًّا ﴿١٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٢٠﴾

66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?" 67. Does not man remember that We created him before, while he was nothing? 68. So by your Lord, surely We shall gather them together, and (also) the *Shayātīn* [(devils) with them], then We shall bring them round Hell on their knees. 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allāh). 70. Then, verily, We know best those who are most worthy of being burnt therein.

وَيَقُولُ الْإِنْسَنُ		أَءَذَا مَاتَ		لَسَوْفَ أُخْرَجُ حَيًّا ﴿١٦﴾	
and man says		when I am dead?		shall I surely be raised up alive	
أَوَلَا يَذْكُرُ الْإِنْسَنُ	أَنَا	خَلَقْنَاهُ	مِنْ قَبْلُ	وَلَمْ يَكُ	
and (does) not man remember?	that We	created him	before	while he was not	
شَيْئًا ﴿١٧﴾	فَوَرَبِّكَ	لَنَحْشُرَنَّهُمْ		وَالشَّيَاطِينَ	
anything	so by your Lord	surely We shall gather them (together)		and the devils	
ثُمَّ لَنَحْضِرَنَّهُمْ		حَوْلَ	جَهَنَّمَ	جِثِيًّا ﴿١٨﴾	
then indeed We shall bring them		round	Hell	(on) knees	
ثُمَّ لَنَنْزِعَنَّ		مِنْ كُلِّ	شِيعَةٍ	أَيُّهُمْ	
then indeed We shall drag out		from every	sect	(as to) which of them	
أَشَدُّ عَلَى الرَّحْمَنِ		عُنِيًّا ﴿١٩﴾		ثُمَّ	لَنَحْنُ
(was) worst against the Most Gracious (Allāh)		(in) obstinate rebellion		then	verily We

أَعْلَمُ	بِالَّذِينَ	هُمْ	أَوْلَى	بِهَا	صَلِيلًا ﴿٧١﴾
know best	[of] those who	[they]	(are) most worthy	therein	(of) being burnt

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذْ أَنْتَلَى عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَءًيَا ﴿٧٤﴾

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the *Zālimūn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). 73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor Companions of Prophet Muhammad ﷺ who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is best in (point of) position and as regards station (place of council for consultation)." 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

وَإِنْ	مِّنْكُمْ	إِلَّا وَارِدُهَا	كَانَ عَلَى رَبِّكَ
and (there is) not	(one) of you	but (will) pass over it	this is with your Lord
حَتْمًا	مَّقْضِيًّا ﴿٧١﴾	ثُمَّ نُنَجِّي	الَّذِينَ اتَّقَوْا
an accomplished	Decree	then We shall save	those who feared
وَنَذَرُ الظَّالِمِينَ	فِيهَا	جِثِيًّا ﴿٧٢﴾	وَإِذْ أَنْتَلَى
and We shall leave the wrongdoers	therein	kneeling	and when are recited
عَلَيْهِمْ	ءَايَاتُنَا	بَيِّنَاتٍ	الَّذِينَ كَفَرُوا
to them	Our Verses	Clear	those who disbelieved
لِلَّذِينَ ءَامَنُوا	أَيُّ	الْفَرِيقَيْنِ	خَيْرٌ
to those who believed	which	(of) the two groups	(is) best
		مَقَامًا	وَأَحْسَنُ
		(in) position	and better

نَدِيًّا ﴿٧٦﴾	وَكَمْ أَهْلَكْنَا	قَبْلَهُمْ	مِّن قَرْنٍ
(in) place	and how many We destroyed	before them	[from] a generation
هُمْ	أَحْسَنُ	أَثْنًا	وَرِيًّا ﴿٧٦﴾
they	(were) better	(in) goods	and (outward) appearance

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٧﴾ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٨﴾

75. Say (O Muhammad ﷺ): Whoever is in error, the Most Gracious (Allāh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73] 76. And Allāh increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.

قُلْ	مَنْ كَانَ	فِي الضَّلَالَةِ	فَلْيَمْدُدْ	لَهُ الرَّحْمَنُ
say	whoever is	in [the] error	then (surely) will extend	the Most Gracious to him
مَدًّا	حَتَّىٰ إِذَا رَأَوْا	مَا يُوعَدُونَ	إِمَّا الْعَذَابَ	
an extension	until when they see	that which they were promised	either the torment	
وَأَمَّا السَّاعَةُ	فَسَيَعْلَمُونَ	مَنْ هُوَ	شَرُّ	مَكَانًا
or the Hour	then they will know	who	(is) worst	(in) position
وَأَضْعَفُ	جُنْدًا ﴿٧٧﴾	وَيَزِيدُ اللَّهُ	الَّذِينَ اهْتَدَوْا	هُدًى
and weaker	(in) forces	and Allah increases	those who were guided	(in) guidance
وَالْبَاقِيَتُ	الصَّالِحَتُ	خَيْرٌ	عِنْدَ	رَبِّكَ
and the everlasting	[the] righteous deeds	(are) better	with	your Lord
	ثَوَابًا	وَحَيْرٌ	مَّرَدًّا ﴿٧٨﴾	
	(for) reward	and better	(for) resort	

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَا لَا وُلْدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمْ اِتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

77. Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muhammad ﷺ) and said: "I shall certainly be given wealth and children [if I will be alive (again)]." 78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)? 79. Nay, We shall record what he says, and We shall increase his torment (in the Hell); 80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

أَفَرَأَيْتَ	الَّذِي كَفَرَ	بِآيَاتِنَا	وَقَالَ
then (have) you seen?	him who disbelieved	in Our Signs	and said
لَأُوتِيَنَّكَ مَا لَا	وُلْدًا ﴿٧٧﴾	أَطَّلَعَ الْغَيْبَ	أَمْ اِتَّخَذَ
indeed I will be given wealth	and children	(has) he known the Unseen?	or has he taken
عِنْدَ الرَّحْمَنِ	عَهْدًا ﴿٧٨﴾	كَلَّا	سَنَكْتُبُ
from the Most Gracious (Allāh)	a covenant	nay	We shall record
مَا يَقُولُ	وَنَمُدُّ	لَهُ	مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾
what he says	and We shall increase	for him	[from] the torment [increase]
وَنَرِثُهُ	مَا يَقُولُ	وَيَأْتِينَا	فَرْدًا ﴿٨٠﴾
and We shall inherit from him	(all) that he says (talks)	and he shall come to Us	alone

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْرُثُهُمْ أَرْثًا ﴿٨٣﴾ فَلَا نَعَجِلْ عَلَيْهِمْ إِنَّمَا نَعِدُّ لَهُمْ عَذَابًا ﴿٨٤﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾

81. And they have taken (for worship) *ālihah* (gods) besides Allāh, that they

might give them honour, power and glory (and also protect them from Allāh's punishment). 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection). 83. See you not that We have sent the *Shayātīn* (devils) against the disbelievers to push them to do evil. 84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins). 85. The Day We shall gather the *Muttaqūn* (the pious believers of Islāmic Monotheism) to the Most Gracious (Allāh), like a delegation (presented before a king for honour). 86. And We shall drive the *Mujrimūn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allāh) to Hell, in a thirsty state (like a thirsty herd driven down to water).

وَاتَّخَذُوا	مِنْ دُونِ اللَّهِ	إِلَهَةً	لِيَكُونُوا	لَهُمْ	عِزًّا
and they have taken	besides Allah	gods	that they might be	for them	honour
كَلَّا	سَيَكْفُرُونَ	بِعِبَادَتِهِمْ	وَيَكُونُونَ	عَلَيْهِمْ	
nay	(but) they will deny	their worship (of them)	and they will be	against them	
ضِدًّا	أَلَمْ تَرَ	أَنَّا أَرْسَلْنَا	الشَّيَاطِينَ	عَلَى الْكَافِرِينَ	
opponents	(do) you not see?	that We have sent	the devils	against the disbelievers	
تَوْرَهُمْ	أَزًّا	فَلَا تَعْجَلْ	عَلَيْهِمْ	إِنَّمَا	
to push them	(to do) evil	so you make no haste	against them	only	
نَعُدُّ لَهُمْ	عَدًّا	يَوْمَ			
We count out to them	a number/counting	(the) Day			
نَحْشُرُ الْمُتَّقِينَ	إِلَى الرَّحْمَنِ وَفْدًا				
We shall gather the pious (persons)	(like) a delegation	unto the Most Gracious			
وَسَوْفَ الْمُجْرِمِينَ	إِلَى جَهَنَّمَ	وَرَدًّا			
and We shall drive the criminals	to Hell	(in) a thirsty (state)			

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ

الْجِبَالُ هَذَا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh). 88. And they say: "The Most Gracious (Allāh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say that He has begotten a son { 'Īsā (Jesus) ﷺ }, and the pagan Arabs say that He has begotten daughters (angels and others)]." 89. Indeed you have brought forth (said) a terrible evil thing. 90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, 91. That they ascribe a son (or offspring or children) to the Most Gracious (Allāh). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allāh) that He should beget a son (or offspring or children). 93. There is none in the heavens and the earth but comes to the Most Gracious (Allāh) as a slave.

لَا يَمْلِكُونَ الشَّفْعَةَ		إِلَّا مَنْ اتَّخَذَ		عِنْدَ الرَّحْمَنِ	
they shall not own intercession		but (those) who have taken		from the Most Gracious	
عَهْدًا ﴿٩٧﴾		وَقَالُوا		اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٩٨﴾	
a covenant		and they say		the Most Gracious has taken a son	
لَقَدْ جِئْتُمْ شَيْئًا		إِذَا ﴿٩٩﴾		تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ	
indeed you have brought forth a thing		terrible		almost the heavens are torn	
مِنْهُ		وَتَنْشَقُّ الْأَرْضُ		وَتَخْرُ الْجِبَالُ هَذَا ﴿١٠٠﴾	
whereby		and the earth is split asunder		(in) ruins and the mountains fall	
أَنْ دَعَوْا		لِلرَّحْمَنِ وَلَدًا ﴿١٠١﴾		وَمَا يَنْبَغِي	
that they ascribe		a son to the Most Gracious		for the Most Gracious but (it) is not suitable	
أَنْ يَتَّخِذَ وَلَدًا ﴿١٠٢﴾		إِنْ		كُلُّ مَنْ فِي السَّمَوَاتِ	
that He should take a son		(there is) not		who all (are) in the heavens	
وَالْأَرْضِ		إِلَّا آتَى الرَّحْمَنِ		عَبْدًا ﴿١٠٣﴾	
and the earth		but comes (unto) the Most Gracious (Allah)		(as) a slave	

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٥﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿٩٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

94. Verily, He knows each one of them, and has counted them a full counting. 95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). 96. Verily, those who believe [in the Oneness of Allāh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allāh) will bestow love for them (in the hearts of the believers). 97. So, We have made this (the Qur'ān) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqūn* (the pious), and warn with it the *Ludd* people. 98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

لَقَدْ أَحْصَاهُمْ		وَعَدَّهُمْ		عَدًّا ﴿٩٤﴾	
indeed He has comprehended them		and counted them		a full counting	
وَكُلُّهُمْ		آتِيهِ		يَوْمَ	
and everyone of them		(will) come (to) Him		(on the) Day	
فَرْدًا ﴿٩٥﴾		الْقِيَمَةِ		alone	
alone		(of) Resurrection		alone	
إِنَّ الَّذِينَ ءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		سَيَجْعَلُ	
verily those who believed		and worked righteous deeds		will bestow	
لَهُمُ الرَّحْمَنُ		وُدًّا ﴿٩٦﴾		فَإِنَّمَا يَسَّرْنَاهُ	
for them the Most Gracious		love		so only We have made easy this (the Quran)	
بِلِسَانِكَ		لِتُبَشِّرَ		بِهِ	
on your tongue		that you may give glad tidings		[with it]	
وَتُنذِرَ		بِهِ		قَوْمًا	
and you warn		with it		most quarrelsome	
قَبْلَهُمْ		مِّنْ قَرْنٍ		هَلْ يُحِشُّ	
before them		[from] a generation		(can) you find?	
مِّنْ أَحَدٍ		مِنْهُمْ		مِنْ أَحَدٍ	
anyone		of them		anyone	

رَكَزًا	لَهُمْ	أَوْ تَسْمَعُ
a whisper	of them	or you hear



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا نَذِيرًا لِّمَن يَخْشَى ﴿٣﴾ تَنزِيلًا مِّمَّنْ خَلَقَ
الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِنْ يُجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾

Sūrah Tā-Hā 20

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Tā-Hā. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. We have not sent down the Qur'ān to you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allāh). 4. A Revelation from Him (Allāh) Who has created the earth and high heavens. 5. The Most Gracious (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His Majesty). 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. 7. And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

الْأَرْضِ		الْأَرْضِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لِتَشْقَى ﴿٢﴾	الْقُرْآنَ	عَلَيْكَ	مَا أَنزَلْنَا	طه ﴿١﴾	
to cause you distress	the Quran	unto you	We have not sent down	Ta-Ha	
مِّمَّنْ	تَنزِيلًا	لِّمَن يَخْشَى ﴿٣﴾	إِلَّا نَذِيرًا		
from (Him) Who	a Revelation	to (those) who fear (Allah)	but (as) a Reminder		